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FROM THE MESSENGER.

State of Religion in Vermont.

REPORT.

Of the Committee appointed to take narratives of the state of religion, by the General Convention of Congregational and Presbyterian Ministers in Vermont, at the late session at Peacham, September 8, 1818.

In tracing the history of the churches, during the last year, it is manifest, that God has not forsaken his Zion, though the showers of his grace have not been so copious and extensive, as in the year previous. In the southern part of the state, no special revivals of religion have been witnessed, yet, the fruits of former revivals, in some instances, have been considerable.

The churches in *Windham Association* have been enlarged by the accession of about 200 members; about twenty of these have united the church in *Londonderry*, which is destitute of a stated pastor. In this association the churches are generally harmonious and prospering. The members of the Cent Societies amount to 700, the funds of which are mostly appropriated to the support of foreign missions.

In *Pawlet Association*, the moral state of Society is improving, and charitable Societies are multiplying. A Bible Society has recently been formed in the County of Bennington,

with hopeful prospects. Considerable additions have been made to some of the churches, in *Pawlet Association*, mostly fruits of the general revival, in that section, noticed in our last Report. The churches, which have received the principal accessions of numbers are *Tinmouth*, *Rupert*, *Peru*, and *Manchester*. The two last mentioned towns have witnessed the displays of divine grace in the conviction and conversion of sinners since the commencement of the present year.

Within the limits of *Orange Association*, the churches are harmonious, sectarian influence is declining, and the cause of truth is advancing.

In *Rutland Association*, pleasing fruits of the former revivals, are visible; a Bible Society has recently been formed; and many are bringing offerings to promote the various charitable objects, which are presented to the Christian public.

A rising attention to religion is noticed in *Royalton Association*, which affords great encouragement to ministerial and Christian fidelity, in labouring for the good of souls, especially, among the youth.

From *Addison Association*, we learn, that no special revivals exist. The churches are, however, generally increasing in numbers, and pastors have been ordained over the churches in *Weybridge*, *Weynes*, and *Charlotte*, with hopeful

prospects of much good to Zion. The church in Bridport propose to defray the expense of a collegiate education for one young man of hopeful piety, whose object is the ministry. May others go, and do likewise.

During the year past, about 70 have been added to the church in Cambridge, within the bounds of the *North-Western Association*. In the extensive bounds of the *Coos Association* the general convention find much to deplore, and much to gladden their hearts. Only three active settled ministers are found in twenty-five churches. In passing up Connecticut river to Canada line a distance of more than 40 miles, darkness covers the land, and gross darkness the people. Here a missionary scarcely has been seen, and churches are desolate, raising the Macedonian cry to their more favoured brethren. Yet within this association, God has made the most signal displays of his glorious grace, and caused his wilderness to blossom as the rose. Revivals have existed, and churches have been formed in the towns of Barton, Glover, Irasburgh, Troy, Westfield, Lyndon, and Wolcott, in which the total number of members is 173. Here, and in various other towns, the labors of missionaries from Societies in this State, New Hampshire and Connecticut have been signally blessed. The few professed followers of Christ, who have been urged by the increasing expences of a rising family, or driven by adverse providences, or induced by other causes, to remove from the land of their fathers into these new settlements, have long been sighing and mourning for those religious privileges, which they had left, and their cries have entered the ears of the Lord of Sabbath. Yet these churches, and numerous others are destitute of stated pastors, and are only occasionally favored with the dispensation of the word of life. Their importunate applications to the few heralds of the cross, (who occasionally visit them,) to preach unto them the unsearchable riches of Christ, are truly affecting and the more so, because they far exceed the means of supply. To the church in Walden, 24 have been added, to Hardwick 29, and to Greensborough 52. In the latter place, the revival commenced in a Sabbath school, and out of the mouth of babes and sucklings God hath perfected praise. The cup of the church in Danville has been mingled with joy and sorrow. As the fruits of the revival mentioned in the report of last year, 51 have been the professed followers of the Lamb. Their minister has been dismissed and silenced. This event seemed for a time to distract the church, but through the good hand of their God upon them, who brings good out of evil, they are recovering from the shock; and harmony and brotherly love is in a good measure restored. The cloud, which was rising over Peacham ac-

According to the report of last year, has afforded an abundant refreshing shower, & the church has been strengthened by the addition of 200 members. Here the hearts of fathers have been turned to their children and the hearts of children to their fathers.

In taking a general view of the state of religion within their bounds, the General Convention find abundant cause to praise the great Head of the church, especially, for the success, which he hath granted to missionary labors; and although God hath not blessed us with many signal revivals, yet hath he gladdened our hearts, by exhibiting other footsteps of his grace. The Convention have too, thankfully beheld the kind charities of pious females, making their ministers members for life of various benevolent Societies, and an increasing disposition in all to cast something into the Lord's treasury. Sabbath schools are springing up, in all parts of our state, as the first fruits of the millenium, waving before the Lord. The monthly concert of prayer is attended in most of our churches. We hail with no common sensations the rise of the *Vermont Juvenile Missionary Society*, as a light to cheer and enlighten our dark places.

The Convention has heard with pleasure of the rising glory of the church in other parts of our country. From the *General Assembly of the Presbyterian Church* we learn, "that,

without being charged with enthusiasm, they can say, that the interests of the Redeemer's kingdom have advanced, throughout their bounds," during the last year. "The number of their revivals has not been so great as in former years," yet revivals to a considerable extent have prevailed. A spirit of harmony and brotherly love generally reigns throughout their churches. And although they complain of sinful practices among them, such as "intemperance, profanation of the Lord's day," and "failure in duty on the part of professing Christians," yet public morals are "decidedly better" throughout their bounds than formerly.—In no former years have the reports of Missionaries laboring under their direction been so gratifying to the friends of the Redeemer, as in the present. The labors of their Missionaries under God, have not only gladdened the hearts of those, who in the wilderness mourned their silent Sabbaths, but have been succeeded with revivals of religion of the most important and interesting character. New churches and presbyteries are rising up among them continually. Surely Zion is lengthening her cords and strengthening her stakes.

In *Connecticut*, Sabbath schools and religious and charitable societies are rising up and advancing with encouraging progress. And although "revivals in their churches have been less numerous and pow-

erful than in some preceding years," yet God hath refreshed them and that right early. We notice with pleasure, the beneficial effects of the Domestic Missionary Society; and the progressive state of the Foreign Mission School at Cornwall.—The Asylum established at Hartford, for the education of the deaf and dumb, is prospering, & there has the dumb been emphatically made to speak.—For we have heard with no common emotions, that some of the deaf and dumb, hitherto ignorant of the being of God have now learned it, and that there is a Savior too, and through the eternal Spirit, have been seated at the feet of Jesus, clothed and in their right mind.

In *Massachusetts*, several towns have been blessed with revivals, and religious and benevolent societies are rising like clouds to water the earth. Bible, Tract, Education, Domestic and Foreign Missionary Societies, are all vying with each other in the glorious work.—The concert of prayer is attended with increasing delight, Sabbath schools and meetings for catechetical instruction are multiplying, in every part of the state.

In *N. Hampshire*, the waste places of Zion are numerous, & the love of many waxes cold.—Yet, "some places" of that state has the great Head of the church watered, with copious effusions of the Spirit. In some of their revivals, "God has appeared remarkably to own and

bless meetings for social prayer, and also the catechetical instruction of children and youth, and the stated seasons of prayer for baptised children."

In the conclusion, the General Convention unite in ascribing glory to the great Head of the church, for what their eyes have seen and their ears have heard. They have beheld Zion's sons and her daughters, from the eldest to the youngest, arising and shaking themselves from the dust and slumbers of ages, and marshaling under the banners of king Jesus, to conquer the world. When the Convention lay their hands on the prophetic page, "arise, shine for thy light is come," their hearts swell, with the full assurance of hope, while they look to the end. And may this glorious army march forward and forward, till they shall have conquered the world, and triumphantly entered the city of God.—Amen.

The Committee appointed at the last meeting of the Convention, "to consider the expediency of receiving a representation from the several Consociations in this state into the Convention, and, if deemed expedient, to digest a plan for the purpose," submit the following

REPORT:

That one object of this Convention, to use the language of its founders, is "to consult the general interest and well being of the churches." The Convention consists of Delegates

pray- cal in- youth, pray- Gene- scrib- ad of r eyes have d Zi- hters, ggest, selves rs of er the con- the s on arise, me," full they this ward have tri- y of d at ven- ien- tion ons en- ent, ur- on- of he ng n- tes

from voluntary Associations of watch and assistance." So far as we are able to learn, the Consociated churches are generally highly gratified with the union, which subsists among them.— Whether the Convention, after mature deliberation, shall deem it expedient to admit a representation from the churches, and the Consociated churches shall desire to be represented, or not, we conceive that it will be highly conducive to the interests—to the strength and union of the Congregational churches, to be consociated. With these views, the following resolution is submitted to the Convention :

Resolved, That all the Congregational churches in Vermont, which have not entered into articles of particular union, be requested to form themselves into Consociations.

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Whereas this Convention, at their session in 1815, passed a resolution recommending to the churches, in their connexion, to meet for the purpose of praying with and for the baptized children in those churches ; & whereas, the Convention deem it advisable to renew this recommendation, therefore resolved that the same be renewed, it having been expressed in the following words :

" Whereas baptized children sustain an important relation to the church, from which result important obligations and duties ; whereas it appears, that these duties have been lamentably neglected, and that the vital interests of religion are greatly

ministers, whose principal object is mutual improvement and the promotion of friendship.— The churches, at whose "well being" we aim, have no voice in appointing the members of the Convention. Though we disclaim exercising any authority over the churches, have we not reason to presume, that the advice and friendly suggestions of the Convention would be treated with more respect by the churches, if persons strictly representing them were admitted to seats in this body? We perceive no arrangement, by which the churches can conveniently be represented in this Convention, but by Delegates chosen by Consociations, which are composed of the representatives of churches. Were all churches of Vermont consociated, we believe many advantages would result from the admission of representatives from the Consociations. But probably not more than three fourths of the churches have entered into consociated bonds. We conceive, therefore, that the only measures the Convention can take, at present, are to recommend the establishment of Consociations throughout this state. As early as 1797, the Convention recommended this course to the churches, and on the west side of the mountain and in the south east part of the state the churches are formed, almost without exception, into Consociations, with the design of promoting " mutual fellowship,

suffering in consequence of this or coming among us from neglect; whereas there is en-broad, viz. Rev. Messrs. Sage, Jackson, Chapin, Ball, D. Parsons, Merrill, Godard, and Haskel.

word of God is approaching, when the "hearts of the fathers shall be turned to the children, and the hearts of the children to the fathers;" and whereas it is necessary, if we would be partakers of those inestimable blessings, which shall be enjoyed by his people & not be smitten with the curses which shall fall on his enemies, that we stand in our lot & be workers together with God:

"Therefore, *Resolved*, That this Convention do hereby earnestly recommend to the ministers and churches in their connexion, a special attention to this subject.

"*Resolved*, That it be recommended to all our churches to meet together three times in a year, unless particular circumstances should render it inexpedient to meet so often, and present themselves and their baptized children before the Lord, to implore the blessing of their covenant God upon them, and to instruct them & endeavor to impress their minds with a sense of their special obligations to God, for the peculiar privileges they enjoy, as the children of his covenant people."

The following persons were appointed a Committee, to certify the regular standing of ministers traveling from this state,

Apostrophe on Religion.

BY DR. HUNTER—R. I.

Religion! (I speak only of it as the spirit of a popular government, and as it is politically beneficial, of its higher attributes I am unworthy to speak.) Religion! A principle unborn and instinctive in the human heart—so effective of good—so productive of felicity! That principle which restrains while it consoles the poor—which abases the proud while it declares the duties of the rich. Powerfully impressing as it does the lesson of Christian equality—the father of the universe looks with an eye of equal benevolence on the whole family of mankind. Religion! the balm of wounded minds, the refuge of misfortune whose gentle hand slopes the path of declining life & smooths the bed of death—Religion which beams from Heaven the radiations of hope, softened through the medium of mercy, even on the heads of the wretched and the guilty.

Yet this religion, the Philosophists, the fabricators of recent Revolutions, ridicule and persecute—& have confederated their exertions to banish it from the Earth.

Happiness does not consist in enlarging our possessions, but in contracting our desires.

From the Vt. Intelligencer.

DIED, at Westminster, Vt. Aug. 29th, LUCIA ANN LOVEJOY, second daughter of Samuel Lovejoy and Lucy his wife, aged 17 years. She was taken ill about the 1st of last December, & from that time, gradually declined. In the early part of her illness, she was unwilling to hear any thing respecting her situation—even the singing of a bird, or the shaking of a leaf would terrify her as to deprive her of sleep.—She avoided as much as possible, all conversation that tended to bring death into view, or any other, as she then thought, gloomy subject.

But God who is infinite in mercy and full of compassion, saw fit to awaken her mind to the dangerous state she was in by nature—her lost condition as a sinner whilst out of Christ, and her need of immediate reconciliation to the terms of the gospel. In this situation, there was no being to whom she could expect relief, except that God whom she had offended—that Saviour whom she had neglected. At this time there was no alternative; but she must cast herself upon the mercy of Him who died on Calvary.—She said she had no merit of her own to plead, but must rely entirely on the blood of Christ; and was willing to give herself up to him—willing that he should rule in, and reign over her, as he should see fit for his honour and glory.

After this, which was about six weeks before her death, she began to enjoy light and comfort. The glorious gospel became her joy and delight, and each day did its truths become more and more precious to her soul. The Psalms & Hymns were to her a source of much joy and consolation.

She would frequently speak with wonder and astonishment, of her past blindness and folly, in neglecting so long that religion of which she now began to feel the value. She was anxiously desirous of having others feel the worth of religion; and their need of becoming experimentally acquainted with its divine pleasures. It was her solicitous concern to do all in her power to promote the honor and glory of her Maker, the short time of her continuance on earth. For this purpose she improved every opportunity of conversing with those who came to see her, on the importance of time, and the worth of their immortal souls. The young, particularly her associates lay with peculiar weight on her mind. She lost no opportunity of counselling & warning them to be in readiness to meet death in peace, whenever they should be summoned to leave this world, and appear before the dread Majesty of heaven and earth. It was the subject of her constant prayer that her death might be the means of good to others; and that no one might neglect or misimprove it.

Considering the time of her

departure near, she selected the words, "Behold; now is the accepted time: Behold now is the day of salvation;" as a text, upon which she desired a discourse delivered at her funeral; which she delivered to the minister, Rev. S. Sage, together with the hymns she desired to have sung on the occasion;—which were the 216th, 220th & 226, select hymns in Dr. Worcester's Collection. For the greater part of the time, after light broke into her mind, she enjoyed comfort in God. Although not wholly free from doubts and fears, she appeared to maintain a steady trust and confidence in her Redeemer.—When doubts and temptations beset her, her only refuge was prayer. In this she found relief and deliverance from the assaults of him who "worries whom he cannot destroy." Although she was attended with many distresses of body, she was never heard to complain or to manifest a wish to have any thing different from what it was.

She appeared to feel great obligations to God for granting her the free use of reason—for being enabled to pray—to read a little—to hear the word of life read, and to meditate; in which employments most of her time was spent. Previous to the change that took place in her views, as hath been suggested, she could not bear to think of death and the grave; but subsequent to that alteration, she would converse freely upon the

prospect of her speedy dissolution; the solemnities of the hour when she must pass through the gloomy valley of the shadow of death, with as much composure, as she, in health, would have talked of taking a journey. Sometimes, in her darkest hours, she said she had some desires to live; but when the light of God's countenance beamed upon her soul, she shrunk from the thought of living. A few days previous to her death, as she was sitting in a musing posture, unable, at that time to converse much, on to hear conversation, she suddenly exclaimed,

The Lord my shepherd is,

I shall be well supplied,

Since he is mine, & I am his,

What can I want beside?

Nothing, my dear Lucia Ann,

replied her aunt, if you feel that. She answered with an emphasis, *I do*. The Sabbath before her death, was, to her, a happy, joyful, day. She arose in the morning, with pleasure beaming in her countenance: She thought her friends must participate in what she felt that day.—She spent all the time her strength would permit in talking to those around her; desiring them to accept it as her dying advice. The greatest part of the time from this to her death, which took place on the Sunday following, she remained calm; and as long as she was able to speak, she assured us she was happy, and that death had no terrors. Her spirit departed without a struggle or a groan;

and we have reason to believe that ministering angels conveyed her soul to the bosom of her Saviour, on whose merits she placed all hopes of salvation.—The writer of this account might repeat numerous expressions of the deceased which showed that her soul was enraptured with views of the divine glory: and that she placed her whole dependence for salvation upon the merits of her precious Redeemer: but this would swell the account too much. This article will be closed, with an address, dictated by the deceased, to the young people of the society in which she lived: which address she desired should be delivered at her funeral.

*“My Young Friends—*But a little time since, like you, I was young, gay and thoughtless—little considering the short time my Maker had in reserve for my continuance here. But now (blessed be God) he has not only showed me that my time here cannot be of long continuance, but that I stood in need of something more than I possessed to make me fit to join the blessed in the realms of eternal happiness. He has, I think, made me to see the plague of my own heart, that corrupt fountain from whence proceeds all manner of evil. He made me to see that the whole of my life had been a constant course of sin and rebellion against him, and against his holy commandments—that I had done nothing that was right or acceptable to him, but must (unless a mer-

ciful God prevent) sink down into blackness of darkness forever. I saw there was no way of escape, but to flee to that Saviour who styles himself the sinners' friend. To him therefore, I betook myself in this time of trouble, darkness and distress: and I think I can say, I have not sought his aid in vain. I can assure you that, although I am labouring under the decays of nature, my flesh and my strength wasting, yet I enjoy more solid happiness than in all the worldly amusements that I ever shared—I find more satisfaction in mourning over my sins, & those of my fellow creatures, than I ever did in committing them. I can assure you my young friends, that there are pleasures in religion: pleasures more solid than any thing this world can give: for they are real and abiding: but the pleasures which we fancy we enjoy here, are short lived and uncertain; they “deceive but to destroy:” whilst the happiness resulting from religion gives us peace and contentment here and assures us of a happy immortality beyond the grave.

“But when, my friends do you intend beginning to seek for this religion of which I would fain tell you the value? Do you intend putting off these concerns, as I have done to a sick and dying bed? Are you sure of an opportunity then?—No, my friends you are not.—Before another day, or another night passes over you, your soul may be snatched away, and

hurried to that tribunal, before which we must all appear.—And what excuse could any of us make, to him who searcheth all hearts? Can we plead ignorance? No: every mouth must be stopped, and all the world become guilty before God.

“How few in comparison have had the opportunity that I have on a sick bed! and if they have, are all disposed to improve it? Might we not all, justly be rejected, who put off the concerns of our souls to a sick and dying hour! I feel that it would be just. How can we rationally expect mercy from him, whom we would fain put off with the very dregs of our existence; after we had served the world, ourselves, and Satan as long as we could. Does it look rational that God would accept of what we then had to offer; when he has commanded us to seek him first—now, while it is called to-day? He has given us no promise of the morrow: neither are we ignorant of these things, for we were not brought up in a heathen land, where the light of the true gospel never shone: but we are a highly privileged people; we not only have the Bible in our hands, but the constant and faithful dispensations of the word: and woe be to us if we do not obey.

“If God, of his infinite goodness, sees fit at the eleventh hour to have mercy upon me; can you think it will be any security for you:—he may be taking me away for a warning to you, not to neglect and put

off; as, by me, you will see, that youth is no security against the bold demands of death.

“I find, by neglecting religion, I deprived myself of all the rational delights, I might otherwise have enjoyed. It is my earnest request, that if you have any regard for my dying advice—and value for your immortal souls, you will immediately attend to the concerns of religion—that you will not delay another moment, for you have no promise of the future. Now is the only accepted time and day of salvation.

“I would also enjoin it upon all, to remember the Sabbath of the Lord, to keep it holy.—Alas! how much of God’s holy time is spent in sin and vanity—how much in idleness and sleep! When it is but a seventh part of our time which God hath set apart for himself; why should we be disposed to shorten or waste that short term when the use is intended for our own eternal benefit.—Strange, inconsistent mortals, to be so blind to our everlasting salvation.

“To the choir of singers, I have one request to present you, and it is this, viz:—That you will endeavour to maintain that part of divine worship, and never suffer it to decay thro’ your forsaking your seats. In addition to a constant attendance upon all opportunities for religious worship, and uniting in singing the praises of God, let me entreat you, when joining in that duty, particularly to regard

the sentiments contained in the words repeated, lest you be found among those who mock God, with a solemn sound, upon a thoughtless tongue.

"May the Lord, by his holy Spirit, bless this my advice, for your souls' eternal salvation.—This is the dying prayer of your friend.

"LUCIA ANN LOVEJOY."

Extract of a letter to the Editor of the N. H. Sentinel, dated Dover, N. H. September 26, 1818.

The last was an interesting week with us in Dover. On Wednesday the General Association of Ministers of this State had their meeting. Delegates were present from the Minor Associations in the State, from the General Association of Massachusetts, Connecticut, Vermont, and the General Presbytery.—The compendious report of the Association will not fail to excite the grateful feelings of all such as rejoice at the promotion of religion and good order in society. Though they do not report so great an accession to the Church, as they did the preceding year, yet they confidently assert that religion and morality are continually gaining ground in our land. Sabbath schools are introduced in almost every part of New-England, and their beneficial effects are discernable wherever they have been established; perhaps no one charitable measure could be so conducive to the well being of the rising generation as

these schools. The Warden of the State Prison at Concord, recently appointed, being a religious man, has established a system of religious instruction for the convicts, which promises great benefit to the community; already it is said one or two of the prisoners have given evident marks of sincere repentance, and it is confidently believed they will walk in the paths of virtue and in some good measure in obedience to the dictates of the Gospel when permitted again to roam abroad in the world.

On Wednesday the New-hampshire Bible Society, had their annual meeting. Their report was the most interesting to me—it informed us of the extensive travels of the word of life—on this ground too, all Christians could meet,—no difference of sentiments, sectarian influence, or party zeal can erect their barriers on such Catholic ground, but all meet as on a common level. The word of life, alone, is what they join to disseminate; this being all their object, there is no room among them for aught else, but harmonious exertion, charity and love.

On Thursday the New-hampshire Missionary society held their annual meeting. The labours of their Missionaries have done much good the past year. The society is in a flourishing situation, and their report was listened to with deep interest by a large assembly notwithstanding the unfavourable weather.—The sacrament of the Lord's

supper was administered in the afternoon to an assemblage which filled nearly all the body pews in the Meeting-House.—This was by far the most moving scene of all—the large number who partook, the multitude of spectators—the solemnity always attached to this most important Christian ceremony, could not fail to excite the better feelings of all, and inspire them with solemn awe. But there was something that took deeper hold of the feelings than all this; it was the most powerful effusion of extemporaneous eloquence that I ever heard, poured forth in an Address before the breaking of the bread, by Mr. TENNEY, from Connecticut. When he rose, his manner, his voice, his language commanded almost a breathless silence, which continued uninterrupted for about fifteen minutes, till he closed. By a well connected chain of remarks, he seemed to take his audience from their seats, to carry them up to Heaven, to give them the eyes, the mind the contemplation of Angels—to command them to look down upon themselves, and view them as they were, redeemed from the world and surrounding the table of their Lord and Master—he carried them away to Calvary & seemed to put them in the immediate presence of a suffering redeemer—he brought them back to the Table of the Lord—he desired them to contemplate the spectators around, and in the most moving manner enquired

“and is it nothing to you to be mere spectators of this scene,”—he then gave them to eat of the bread emblematic of the broken body of their Lord. I have heard other preacher’s eloquent indeed, but this was true pulpit eloquence; if there were any present heretofore, deaf to the power of eloquence, he must have given them new feelings—if any possessing only a spark of taste for fine speaking, he must have kindled that spark into a flame—if any, but faintly sensible of its power, they might lose themselves in admiration.

[Professor Adams, of Dartmouth College was chosen President of the Bible Society, for the ensuing year.]

REVIVAL OF RELIGION AT SEA.

Extract of a letter from a young man on board the ship Independence, to his friend in Newburyport, dated,

Calcutta, April 30, 1818.

The missionaries* who came out with us, appear to be amiable persons: they converse more upon experimental religion than the sentiments of different sects.

Our crew, the first part of the passage, were apparently steady and fond of reading. Nothing particular occurred until about the 10th of February, when one of our sailors, (a native of Scotland,) who has been, ac-

*Messrs. COLMAN and WHEELLOCK of the Baptist connection, who sailed from Boston last December, on a mission to India.

on to be according to his own confession, addicted to every vice that is common among sailors in his 8 o'clock watch below, about 5 minutes in bed, thought he saw the person of our Saviour by him, with out stretched arms to receive him, and then disappeared. It affected him much; it seemed to be instrumental in the hand of God of bringing him to serious reflections upon his past life, and we trust it proved a deliverance of his soul from the power of sin and Satan into the liberty of the sons of God. This change put a new song into his mouth, even praise to that God who had brought him out of nature's darkness into his marvellous light, upon which he could not hold his peace, but in a wonderful manner spake of the things God had done for him to those around him. This gave them serious thoughts concerning the state of their immortal souls. About the 20th of February, an uncommon seriousness appeared among the sailors—at 7 o'clock in the evening one of the sailors desired me to request one of the Missionaries to come forward and pray with them. Both Missionaries came, and found all the sailors, except the man at the helm, in floods of tears, crying out, with the convicted jailor, What must we do to be saved? O! delightful sight, to see the out-casts of all nations falling down at the feet of the cross, begging for mercy from a crucified Redeemer. They embrace every opportunity to

tell the gracious dealings of God to their souls, exhorting one another to attend to the things that belong to their eternal peace and happiness. About 7 or 8 have received sealing manifestations of the love of God to their souls. This indeed must be the work of the Holy Spirit. Backsliders, who have long strayed from their Maker, are turning from the error of their ways, and finding peace to their souls through the blood of Christ.

ORDINATION.

On Wednesday, the 30th of Sept. the Rev. Otto S. Hoyt, was ordained as pastor of the Congregational church and society in Hinesburgh.

The Rev. James Murdock, professor in the University of Vermont, made the introductory prayer: the Rev. Joshua Hopkins, of N. Haven, preached the sermon; the Rev. Samuel Austin, D. D. President of the University, made the consecrating prayer; the Rev. T. A. Merrill, of Middlebury, gave the charge; the Rev. Calvin Yale, of Charlotte, expressed the fellowship of the churches; the Rev. Daniel O. Morton, of Shoreham, delivered the charge to the people; and the Rev. Simeon Parmele, of Westford, made the concluding prayer.—The day was fine, and the assembly was numerous and solemn—The entire unanimity of the church & society, in the settlement of Mr. Hoyt, rendered this event peculiarly pleasant.

INSTALLATION.

On Wednesday, Oct. 7, the Rev. JAMES JOHNSON was installed as pastor of the Congregational Church and Society in Williston. The Rev. Henry P. Strong, of St. Albans, made the introductory prayer, the Rev. Samuel Austin, D. D. President of the University of Vermont, preached the sermon; the Rev. Jonathan Winchester, of Madrid, N. Y. made the installing prayer; the Reverend James Murdock, Professor in the University of Vermont, gave the charge; the Rev. Ashbel Parmelee of Malone, expressed the fellowship of the churches; and Rev. Ebenezer Dorman, of Georgia, made the concluding prayer. The day was fine, the audience numerous, and the services were interesting.

Obituary Articles.

DIED.

In Turner, on the 10th ultimo, the Rev. CHARLES TURNER, aged 85. He was born at Scituate, in the county of Plymouth, Sept. 14, 1732—graduated at Cambridge 1752, and settled at Duxbury 1755. He took a decided and active part in the discussion of those great principles of civil and religious freedom, which led to the glorious revolution. An election sermon of his, preached at Boston, & an anniversary sermon, preached at Plymouth, were printed & circulated through the country and assisted in rousing the noble flame which afterwards

burst into publication. Among the patriotic clergy of that day he was considered the champion of liberal principles; and in concern with Adams, Hancock, and others, projected the salutary measure of forming corresponding committees throughout the American colonies. A measure which at once spread intelligence, unanimity, and zeal among the people, and ultimately led to the first continental Congress. This conduct rendered him obnoxious to the British & Tories: his meeting-house was surrounded by armed men in the time of public worship, and his person insulted & menaced. Exposed thus upon the sea-shore, (his house standing nearest of any one to the water) his friends advised him to withdraw to a place of more security. Accordingly, in 1775, he abdicated his charge over a people with whom he had passed 20 years in the utmost friendship and cordiality, and retired to his native town. He was soon after called into the Senate of Massachusetts, in which he continued an influential and active member till the close of the war. He did not, however, abandon his clerical profession, but continued to publish the "*Glorious gospel of the blessed God*," and soon after the return of peace he publicly declined all political concerns, and devoted himself entirely to the preaching of the gospel. He had several invitations to settle again in the ministry, which he refused on account of his ill health,

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ec. In 1792 he removed to
Maine, and fixed his residence
in a town which had borrowed
his name, and in which he held
a considerable patrimony.—
[He was the father of *Charles
Turner, jr.* a few years ago a
representative in Congress.]

In New-London, on the 25th
ult. Gen. Jedediah Huntington,
aged 75 years. He was a na-
tive of Norwich, Con. educated
at Harvard College; by profes-
sion, in early life, a merchant.
Qualified, however, for a more

public employment, and prompt-
ed by a love of his country, he
entered the army of the United
States in the revolutionary war.
In 1775 he commanded a regi-
ment. His intelligence, activi-
ty, discretion and fidelity, as an
officer, secured to him advance-
ment, the affections of the army
and his country; and the at-
tachment and lasting confidence
of Washington. Gen. Stark is
the only general officer of the
revolution who survives him.—

Having retired, at the peace of
1783, to his residence in Con-
necticut, he was employed in
various civil offices of the state;
until appointed by the first Pres-
ident of the United States, col-
lector of the public revenue at
the port of N. London. Never
were the duties of an office per-
formed more to the satisfaction
of the people, or of the govern-
ment through the administra-
tion of four successive Presi-
dents.

At the age of 23 he made a
public profession of religion, in
the first Congregational Church

in Norwich; which he has sin-
gularly adorned through life.—
Correct, in his faith, uniform in
his holiness, he has been, in his
native state, unexampled in his
munificence. He died, as he
lived, triumphant in his hopes.

A widow and eight children
survive him; to whom he has
been every thing desirable, which
could be had in a husband and
a father. Four brethren and
two sisters also mourn the loss
of their eldest, and their belov-
ed brother.

Few men have so completely
finished the business of life; &
died in circumstances so desir-
able. His funeral was attend-
ed on the afternoon of the Sab-
bath. Divine service was held
on the occasion, at the meeting
house; where, with his family
and relations a crowded assem-
bly of various religious denom-
inations mingled their sympa-
thies, and went to the grave, u-
nited in the common sentiment,
“let me die the death of the
righteous; and let my last end
be like his.”—*N. L. Gaz.*

In Pennsylvania, Capt. John
Hughes, aged 63, a faithful and
intrepid officer of the revolution.

In Onondaga, New-York, on
the 3d instant, General ASA
DANFORTH, aged 72. He was
one of our revolutionary patri-
ots, who drew his sword in de-
fence of liberty when success
was doubtful and sufferings cer-
tain; when his reward was dis-
tant, and the pledge insecure;
when fame or infamy, indepen-
dence or slavery, life or death
depended on the contingencies

of a day. The glorious result left General Danforth an honorable commission, & his country has not been altogether ungrateful for his services. He has filled several stations of trust and honor, with integrity and usefulness, with ability and applause.—*Bee.*

In Machias, Mass. on the 5th inst. Col. Jeremiah O'Brien, Collector of the port of Machias, aged 79 years. He was a revolutionary patriot, and one of the most enterprising of the early naval commanders, having, for a gallant volunteer exploit, received the commission of Captain under the authority of the old Congress.

At Pittsburgh, Capt. Robert Vance, in the 71st year of his age. In the death of this aged citizen, the small residue of the revolutionary band again suffers a diminution. Scarcely a paper arrives without announcing the departure of some of them; their number is lessening rapidly, and in a short time there will not be one left who can say, "I too wielded a sword in the cause of Independence."

In Fannett township, Franklin county, Pa. on the 13th inst. Mr. James Elder, in the 106th year of his age. The deceased retained his memory to the last.

DIED, in Troy, Mr. Peltiah Bliss, one of the firm of Parker & Bliss, and son of Mr. Luther Bliss of this town, æ. 33.

In this town, on the 16th instant, Capt. ELIJAH DEWEY,

aged 74. [Further particulars in our next.]

In Burlington, Elisha Moore, aged 41. He was at work at the bottom of a well 25 feet deep, when the earth suddenly caved in & buried him about 15 feet.

ODE TO MEMORY.

"Man giveth up the ghost, and where is he?" Job v.

And where is he? not by the side
Whose every want he loved to tend;
Not o'er those valleys wandering wide,
Where, sweetly lost, he oft would

wend;
That form below'd he marks no more.
Those scenes admired no more shall

see,
Those scenes are lovely as before,
And she is fair;—but where is he?
No, no, the radiance is not dim,
That used to gild his favourite hill,
The pleasures that were dear to him,
Are dear to life and nature still:
But ah! his home is not so fair,
Neglected must his gardens be,
The lillies droop and wither there,
And stem to whisper "where is he?"

His was the pomp, the crowded hall,
But where is now this proud display?
His riches, honors, pleasures, all
Desire could frame;—but where are

they?
And he, as some tall rock that stands
Protected by the circling sea,
Surrounded by admiring hands,
Seem'd proudly strong—& where is he?

The church yard bears an added stone,
The fire-side shows a vacant chair,
Here sadness dwells and weeps alone,
And death displays his banner there;
The life is gone, the breath has fled,
And what has been no more shall be;
The well known form, the welcome tread,
Oh! where are they, and where is he?